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MINNESOTA INDIANS: SIOUX AND CHIPPEWA

A NATIVE AMERICAN

CURRICULUM UNIT FOR THE

THIRD GRADE

NATAM III

University of Minnesota

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by

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Training Center for Community Programs
in coordination with
Office of Community Programs
Center for Urban and Regional Affairs

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Training of Teacher Trainers Program
College of Education

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Minnesota Federation of Teachers

University of Minnesota
Minneapolis, Minnesota

June, 1970

THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

MFT*TTT

MINNESOTA INDIANS: SIOUX AND CHIPPEWA

A NATIVE AMERICAN

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THIRD GRADE

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USOE

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This is a section of the Final Report of the National Study of American Indian Education, which has been funded by the United States Office of Education.

The work reported here is part of a large University of Minnesota project, which has been financed from several sources.

A Note on the NATAM Curriculum Series

This curriculum unit was prepared by a Minnesota school teacher. The teacher has recently completed a University course (H.Ed. 111) on Indian education offered through the College of Education and the General Extension Division during the Spring Quarter, 1970. The course, greatly strengthened by the active participation of the Indian Upward Bound Program at the University of Minnesota, grows out of an attempt to deal with certain problems noted in the University of Minnesota aspects of the National Study of American Indian Education.

We believe this unit to be of possible value to Minnesota school teachers. We offer it as an example of what one teacher can do, after minimal preparation, toward developing curriculum materials on a "solo" basis for personal classroom use.

Efforts of this kind are obviously not professional in the strictest sense. Yet they do offer Minnesota teachers with some immediately useable materials, written by their colleagues as the latter develop expertise within a new area of personal interest and growing competence. In this sense, the NATAM Curriculum Series offers the chance to provide a needed service and to test a staff development model.

We solicit your comments on any aspect of this series.

The Coordinators

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Unit on Minnesota Indians: Chippewa and Sioux

Objectives: To have the students become aware of the fact that there are different peoples living in America, and particularly in Minnesota that have different backgrounds and cultures which have added a great deal to our present way of life.

To help the students be more sensitive to individual differences and ways of living.

To accept these individual differences and to respect the individual for what he is and what he has done for others.

To become more aware of the problems people from different cultures might have in adjusting to a new culture.

Goals: To learn of the way of life of the Chippewa and Sioux Indians living in Minnesota.

To learn of the differences in their homes, food, clothing, and transportation.

To learn of their creativity through dances, music, crafts, and arts.

To learn of their religious life as shown in their music, dances and ceremonies.

To learn of their present-day problems and way of life.

This unit will be taught to third graders at North Park School, Columbia Heights, Minnesota. It will be from three to four weeks in length.

Julie Newham

Unit on Minnesota Indians

This unit is designed for teaching third graders the cultures of the Sioux and Chippewa Indians of Minnesota. Through the material presented, they will learn of the food, clothing, and homes of these Indians, in addition to games, ceremonies, transportation, literature, arts and crafts, and music. Some of the present day life of the Indian will also be discussed.

The Chippewa tribe will be studied as a Woodland tribe whose surroundings provided them with materials for making homes, clothing, and getting food. However, as the white man pushed the Woodland Indians west with their settlements in the east, the Chippewas were forced to move from their own wooded lands to that of the Sioux of Minnesota, where they drove out the Sioux from the northern sections of Minnesota into southern Minnesota, North Dakota and South Dakota. As a result, the Sioux Indians' culture changed to adapt to the plains area.

The Sioux Indians will be studied as a Plains tribe who had to depend on the buffalo for food, clothing, and shelter. The fact that they changed from woodland living to plains living will be mentioned.

These two tribes will then be compared and contrasted to point out that many different Indian tribes lived in the area now called America.

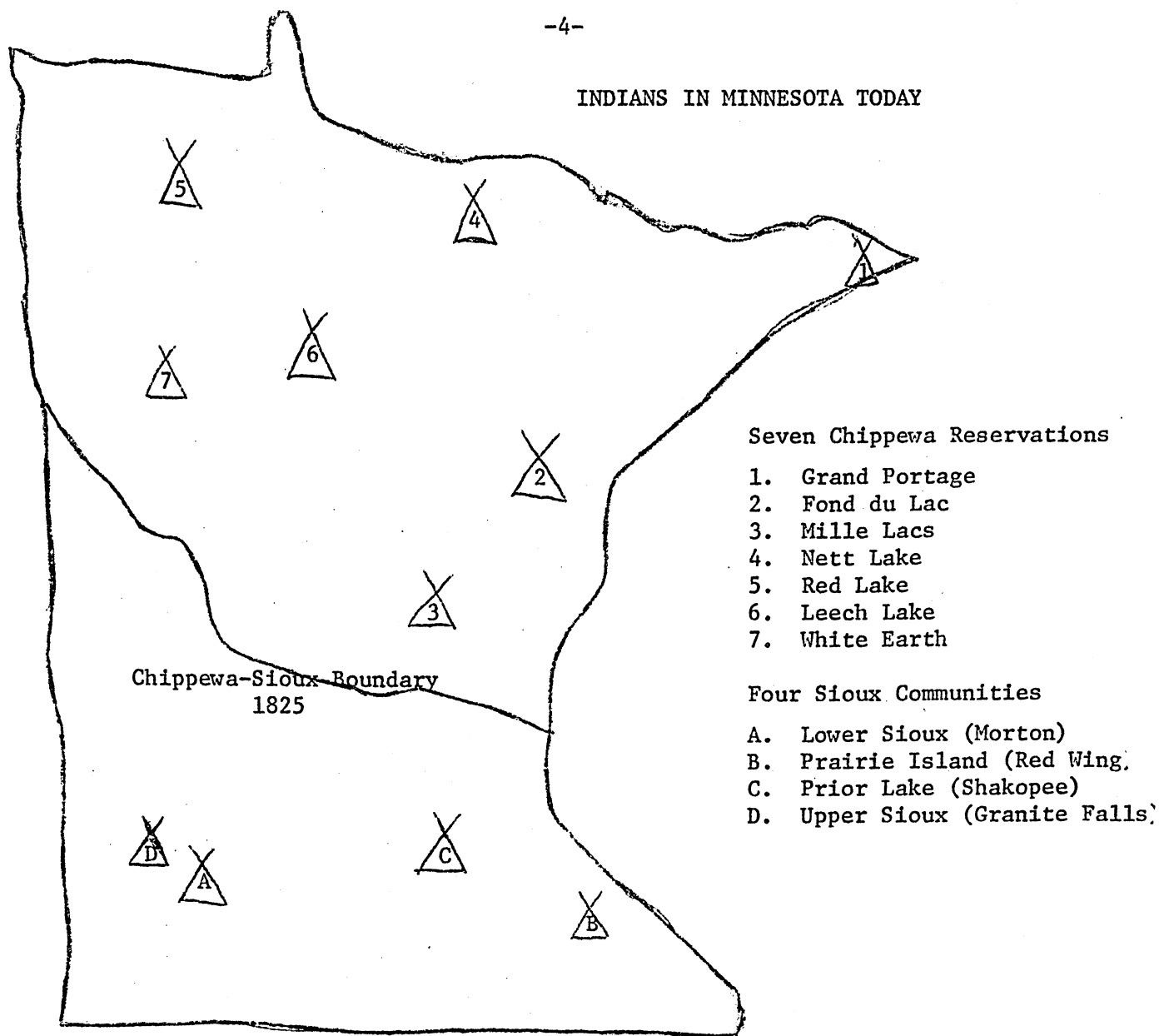
The Indian Tribes of Minnesota: The Chippewa and Sioux

The Indian tribes of Minnesota are known as the Chippewa and Sioux, but these are the nicknames of the two tribes. The Sioux tribe is correctly called the Dakota, a word meaning friend or ally. The original name for the Chippewa was Ojibway. Chippewa is a variation of the word Ojibway, and the tribe is known by either name today.

The Sioux Indian occupied the northern lake and the forest region of Minnesota long before the Chippewa appeared in this area. Gradually some Sioux bands began to move westward, hunting buffalo on the plains and living in the skin tipi. Other bands of the tribe remained in the forests and by the lakes. In the early 1700's the Chippewa tribe, living in the east, began to push westward, driven by the pressure of white settlement on the Atlantic coast. The Chippewa had been carrying on the fur trade with the European traders and explorers for some time and had learned to use guns. This made them more powerful than the more primitive Sioux, and they were able to push the latter further and further westward. Finally the last of the Sioux was driven out onto the plains, and the Chippewa occupied the wooded lake country in what is now northeastern Minnesota and southeastern Ontario.

Occupations of both tribes consisted of hunting, fishing, and gathering wild plants for food; warfare; making tools and weapons; building shelters; and carrying out religious ceremonies. Before the tribes had contact with the fur traders, their tools and weaving consisted of the bow and arrow, lance, stone axe and hammer, war club, bone scraper, fish net and fish hooks.

INDIANS IN MINNESOTA TODAY



Our state now has seven Indian reservations and four Indian communities. The reservations are all in the northern part of the state. All are Chippewa reservations. The four communities, all Sioux, are in the southern part of the state.

The Indians are the oldest and largest racial minority in Minnesota today. There are about 18,000 full-blooded and mix-blood Indians in our state, and the number is slowly increasing. Ninety percent are Chippewa and the rest are Sioux. An Indian today is a full citizen of our country and of the state in which he lives. He may come and go as he pleases, like any citizen.

Some valuable foods, medicines, and other items which the Indians have taught the white men to use, and which are valuable in our present civilization are as follows: corn, tobacco, peanuts, potatoes, sweet potatoes, tomatoes, squash, lima beans, pineapples, maple sugar, cradle boards, indigo dye, quinine, and witch hazel.*

*Minnesota Historical Society, St. Paul, Minnesota.

STATES WITH INDIAN NAMES



FOOD, CLOTHING, HOMES, TRANSPORTATION

Activities

1. Discuss in class
2. Read in library books information found
3. See films pertaining to these topics
4. Make an exhibit or art project - Indian villages
5. Write stories on how the Indian lived
6. Make a chart and compare the Sioux with the Chippewa
7. Make a menu from Indian food only
8. Give reports or demonstrations
9. Draw a mural showing getting food Indian style
10. Have a program for parents to view projects
11. Make a wampum headdress
12. Make Indian beadwork designs

Comparison of Chippewa and Sioux Life Styles

| <u>Chippewa</u> | <u>Sioux</u> |
|--------------------------|----------------------------|
| FOOD | FOOD |
| Maple Sugar | Buffalo |
| Rice | Pemmican |
| Deer | Roots |
| Bear | Berries |
| Fox | Fruits |
| Porcupine | |
| Turkey | |
| Duck | |
| Goose | |
| Fish | |
| CLOTHING | CLOTHING |
| Men: | Men: |
| Leggings | Leggings |
| Breechcloth | Breechcloth |
| Robes of fur | Moccasins |
| Moccasins | Shirts |
| Women: | Buffalo robes |
| Dress | Women: |
| Leggings | Dresses with leggings |
| HOMES | HOMES |
| Wigwams - bark, branches | Tipi made of buffalo skins |
| TRANSPORTATION | TRANSPORTATION |
| Foot | Horses |
| Snowshoe | Dogs |
| Birchbark canoe | Travois |
| | Bull boats |

Indian Food

The Woodland Indians had many more kinds of food than the plains Indians. They killed deer, bear, fox, porcupine, and other animals of the forest. They also hunted for turkey, duck, geese, and ate the eggs of these fowl as well as their flesh.

For a change of food, the Indians caught fish in the streams. They used hooks of bones for fishing. Nets woven from vines and bark were also used.

Some of the woodland tribes had gardens. They planted corn, squash, beans, pumpkins, and sunflowers. The Chippewa living in Minnesota had enough other foods from the forests and so they did not farm much.

In early spring, the Chippewa went to their maple sugar groves where they could collect the sap from maple trees to make maple sugar and syrup. Here they set up camp, making bark wigwams to live in while they worked. Often they would use the frame from last year's wigwam and cover it with new birch bark. Both men and women worked at gathering the maple sap. Women would boil the sap in hollowed-out logs until it became thick. They then sifted it and boiled it again. When it was a thick, heavy syrup it was poured into a trough and stirred until it became grains of sugar. It was then packed in birch baskets and carried back to their homes.

The Chippewa Indians also gathered many berries in the summer to be dried and eaten during the winter. Women and children went berrying for strawberries, blueberries, gooseberries, and June berries, choke-cherries, and raspberries.

Chippewa Indians are probably best remembered for gathering wild

rice, which they still are entitled to do today in Minnesota. The women tied the rice stalks while the men hunted or fished. The rice was tied into stalks to make gathering easier in the fall.

In September when the rice was ready, two women to a canoe went out to gather the wild rice. One paddled the canoe while the other bent stalks over the canoe and beat the rice off the stalk with a stick. When her end of the canoe was full, they traded tools and filled the other end of the canoe. When they were finished with this, they took the rice back to camp where they dried it on birch bark in the sun. The dried rice was then threshed out of its hulls by the men. They would pour the rice into a hide-lined hole in the ground and then stamp on it.

The women winnowed the rice by shaking it in birch bark trays until the heavy grains shook to the bottom and the lighter hulls came to the top and were shaken over the edge. The women then packed the rice into birch bark boxes to be stored underground.

Most Indians of the Plains were hunters, as the Sioux. They moved often, following the buffalo herds and trying to find other foods. They ate more meat than any other kind of food. They did not plant gardens because they moved so often. Instead they ate foods they found growing wild. They found wild turnips and potatoes, wild vegetables and berries.

Buffalo was the main food of the Sioux. Hunting the buffalo was not always easy. At first, they learned to hunt the buffalo by creeping up and killing them with bow and arrow. They sometimes put on animal skins, such as the buffalo or wolf, so the buffalo would think they were animals. The Spanish people later brought horses, which the Sioux

used to hunt buffalo. By riding horses they could drive the buffalo into traps more easily. They could also get closer and kill them with bow and arrow. Some were driven off cliffs.

After a buffalo was killed, there was plenty to eat for everyone. Some of the meat was cooked and eaten right away. Some was dried so it would not spoil. Some of this dried meat was made into a food called pemmican.

To make pemmican, the women pounded the dried meat with some fat and seeds or berries. They added animal bone marrow to make the meat stick together. Then they made the pemmican into balls and packed these away in bags made of skins.

In the summer, the Plains Indians often went to the mountains to live where they found different foods, such as roots, berries, and fruits, in addition to goats and sheep, bear, deer, and other animals.

Indian Clothing

The Indian tribes had three basic kinds of dress - everyday, wartime, and ceremonial.

The Chippewa Indians wore clothes made of animal skins and furs. The men for everyday dress wore skin breechcloths, moccasins, a robe, and leggings. Only Chippewa in Canada wore shirts.

Leggings were tight-fitting so that men could move easily in the forest. These were not decorated. Dress leggings were decorated with moose hair around the cuff and frontpanel.

Breechcloth of deerskin and moccasins were worn by the men in summer. The moccasins, including the cuff, were made from one piece of deer or moose hide. These were soft soled and gathered or puckered on top. The word Ojibway means puckered, and it is believed that the name of these people may have come from the style of moccasins they wore.

A Chippewa woman's dress was made from two deerskins. Deerskin leggings were held up with a band tied below the knees, over which the top of the leggings folded. Belts were also worn.

Later, dresses were made from broadcloth and velvet, obtained from the white man. Cloth garments were reserved for social and ceremonial occasions, the finest worn during the midiwiwin ceremony. Red, dark blue, and black were popular colors. These new costumes were decorated with ribbons and beadwork. The design was in floral with leaves and flowers in realistic shapes.

The characteristic headdress of the Chippewa was the roach made of porcupine fur - often dyed red. It was also made from moose and deer hair, and the red neck hairs of the wild turkey.

Robes of animals furs were worn in winter, along with leggings, by the men. One shoulder was left bare so that arm could be used freely.

Plains Indians such as the Sioux dressed quite similar to the Chippewa in style. Buffalo skins were used more than deer hides.

Sioux men wore two articles of clothing in the summer - the breechcloth, and moccasins. In cold weather a buffalo robe was worn.

Sioux leggings were worn when traveling. These fit the leg tightly and had a fringe along the outer seams. A beaded or quilled band ran along the fringe. The leggings were further decorated with narrow bands of quillwork.

Shirts of two deerskins sewn together were worn by the men in winter or during ceremonies. These were decorated with painted designs and porcupine quills or beads.

Plains women wore more clothes than the men. Their dress was made of deer or elk hides sewn together. These dresses came to the calf and were fringed at the bottom. Their leggings came only to the knee. They had moccasins like the men.

The designs used on Sioux clothing were more geometric than the Chippewa. However, earlier Chippewa clothes did have geometric shapes until the French introduced the floral designs now so well known for Chippewa designs.

Indian Homes

All Indian tribes made their homes from the material available to them. Because the Chippewa lived in the forests, they used materials from the forests. The Sioux, who were nomadic, had to have a house that could be moved when they wanted to follow the buffalo. Since buffalo hide was available, they used it in making homes.

Chippewa homes were called wigwams. They were round in shape, the frame made from young ironwood trees or other poles that could be bent. These poles were tied together with the bark from the basswood. The frame was then covered with pieces of bark or sewn mats. The mats were made of rushes that grew near by. Sheets of birch bark covered the roof which was held on with basswood cord. Sometimes hides covered the frames. A hide such as a moose hung in the doorway and was held down by a pole. Cedar branches and rush mats covered the ground inside the wigwam. The beds were spruce boughs covered with skins. The family sat on rolled-up bear skins and hides. These domed homes were occupied by single families. Each one in the family had his own place in the wigwam. The parents sat by the door. The boys sat by their father, and the girls by their mother. There was a fire in the middle of the room.

Some Woodland Indians had houses that were long and had many relatives living together such as aunts, uncles, grandparents, cousins, and other relatives. These were called long houses. These were barrel-roofed, wooden framed, and covered with bark. There was very little furniture in the home. Sometimes beds, or bunks of wood, were built along the walls. Skins of animals were used as covers. The beds were used to sit on during the day. There were three or more fires in the

center, with holes in the roof for the smoke to go out.

The Sioux Indians of the Plains lived in cone shaped houses called "tipis." These were made of poles and buffalo hides. The first three poles were tied together near the top and set upright. Next, other poles were set around these poles. Buffalo hides were sewn together and used to cover the poles. It took fifteen to twenty buffalo hides to make one tipi ten or twelve feet high.

The making and putting up of the tipi was the work of the women. They had to first scrape buffalo skins of the meat and fat. This was done with scrapers made from bones. After it was scraped clean, it was softened by rubbing over an upright pole. Animal fat was added to aid in softening it. Holes were punched along the edge so that it could be stretched out to dry on the ground and later so that it could be sewn together. Buffalo tendon or muscle was used as thread to sew the hides together.

Because the Sioux Indians traveled with the buffalo, they had a home which could be moved. The taking down of tipis was also women's work. The poles were not thrown away but were used to make a travois for pulling their belongings.

Tipis were often decorated with porcupine quills or by painting pictures of family happenings on them. Men would paint horses and buffalo to show their success in a buffalo hunt. Porcupine quills were used to embroider designs on the tipi.

Like the Chippewa homes, the Sioux homes had no furniture. Beds were made of animal hides and were placed on the ground around the fire. The fire was built near the center of the tipi and a hole was left in the top so that the smoke could escape.

Indian Transportation

The Indians of America traveled in various ways according to where they lived and what they had to cross.

The Indians of the forest had to travel on foot because they did not have horses as the Plains Indians. Even if they had had horses, it would have been very difficult to travel on horseback through the thick forests of northern Minnesota. They used snowshoes in the winter when they trapped and hunted for small game.

Chippewa Indians probably are most often thought of as traveling in a birch bark canoe, which they often used because of the many rivers and streams they could travel in Minnesota. This made traveling swifter and they were able to gather rice with them as the women did, or they could be used for hunting larger game such as moose and deer. It also made transporting these things back to camp easier.

Sioux Indians of the plains had a hard time hunting the buffalo until they obtained horses from white men or other Indian tribes. Horses became a valuable piece of property, and it was quite an honor to be brave enough to get horses from other tribes. Therefore the Indians stole horses from other tribes or they caught wild ones that had broken loose from the Spanish, who brought them to America between 1650 and 1750.

When crossing rivers, the Plains Indians made a round boat called a "bull boat" from willow branches or other pliable branches and the skins of buffalo. They would make a rounded frame from the branches and cover this with the buffalo skin. After crossing the river, they would throw the branches away, fold up the buffalo skin, and continue on their journey.

Indians of the Plains also had a way of transporting their goods because they moved often with the buffalo herds. They made a travois from their tipi by using the poles for a frame. Around these poles they wrapped buffalo hides, and they placed their belongings on top, and were ready to move on. Before the Sioux Indians had horses, they used the dog for dragging the travois. After horses were obtained they were used to pull bigger loads.

The Indians never had carts or wagons until after the Europeans brought the wheel to America. The early American Indian did not invent the wheel or anything like it for use in transportation.

Recreation

Indian Games and Physical Education*

Activities

1. Indian Dance Rhythm
 - A. Toe-heel step
 - B. Step-hop
 - C. Step-together-hold
2. Indian Dances
 - A. Snake Dance
 - B. Sunrise Dance
 - C. War Dance
3. Indian Skills
 - A. Running races
 - B. Hand Wrestle
 - C. Leg Wrestle
4. Games
 - A. Football race
 - B. Iddi
 - C. Hoop and Spear
 - D. Indian Dodge Ball
 - E. Rolling target
 - F. Snow Snake
 - G. Snow Dart
 - H. Lacrosse
 - I. Guessing Games

*Physical Education in the Elementary School Curriculum, Miller and Whitcomb, 1959, pp. 263-268.

I. Indian Dance Rhythms

- A. Toe-heel step. Step out on toes with short, stamping steps, and let body weight down on heels.
- B. Step-hop. Slow step, arms and legs lifting high, knee bent on each hop. Arms swing in opposition to legs.
- C. Step-together-hold. Used when moving to slow drum beat in ceremonials. Rhythm of drum is accent on first beat followed by three soft beats.

II. Indian Dances

- A. Snake Dance. Use a stamping step - short steps, stepping out on toes and letting body weight down on heels. Leader leads his warriors into a spiral, taking about 64 steps. With a yell, the leader points backward and unwinds. Steps and beats on drum gets faster.
- B. Sunrise Dance. Take a long step to side with right foot. Bring left foot up beside right. Repeat these two steps in a circle with drum beat.
- C. War Dance. Children are seated cross-legged in single circle. Raise arms overhead on first beat and hold for three counts. Bend far forward and place hands on ground for four counts. Repeat. Shade left eye and look to left (four counts). Repeat. Cup right ear and lean to right. Cup left ear and lean to left. Everyone rises and kneels on one knee. Slap floor twice and war whoop two counts. Repeat three times. Spring up, crouch forward, and take 16 step-hops, keeping arms bent, and swinging them in opposition to legs.

III. Indian Skills

- A. Running race. The American Indian was on his feet most of the time. Running games were quite popular. Foot races were very common and the Indian acquired an elasticity and swiftness of limb that proved valuable to him in his daily life.
- B. Hand wrestle. Two contestants stand each in forward stride position, outside of right feet touching. Grasp right hands and try to make opponent move one foot or touch the floor.
- C. Leg wrestle. Two players lie on their backs side by side with arms locked. The adjacent legs are brought to an upright position and interlocked at the knees. Object is to force opponent to roll over.

IV. Games

- A. Football race. Two goals at same end of playing space and two teams lined up. Player on each team furthest from goal kicks and follows up the ball to the next player on his team. He kicks to the next player, and so on until the player nearest the goal receives the ball and attempts to kick it over the goal line. First team getting ball over the goal line wins.
- B. Iddi. Iddi is an Indian term for a kick-stick race. There are two relay teams. The first player on each team kicks a stick, runs after it, kicks it again to a designated line. All players do this. First team finished wins.
- C. Hoop and spear. The hoop is started rolling along and two players with sticks try to throw it through the hoop. (The Indians threw a spear at a webbed hoop or round stone disk.)
- D. Indian dodge ball. Two teams 12 feet apart. First player on one team steps forward and the opposite player on team 2 tries to hit him with rubber ball. Player on team 1 may dodge as long as he does not move his feet. If hit, he becomes a player for team 2. If team 2 player misses, he becomes a team 1 player. The winning team has the greatest number at the end.
- E. Rolling target. The game is played in teams. Players on one team spread out in a line at 5 foot intervals. Another player rolls hoop past this line of players, all of whom have a beanbag. Player hurls beanbag at hoop. Team with most bags through hoop wins.
- F. Snow snake. This is a famous game of the Woodland Indians. Players stand at given line with sticks. The sticks are thrown so as to skim over ice. The stick thrown farthest wins point.
- G. Snow dart. Use a wooden dart that is pointed (8" long). A narrow track is made in the snow down the side of a hill. Snow barriers or humps are made in the path. Object of the game is to slide the dart down the hill. One point is made for each obstacle crossed.
- H. Lacrosse - was played by both the Sioux and the Chippewa Indians. Each player had a racket made of a bent sapling with a pocket woven into one end. He tried to catch a leather or wooden ball in the net and carry it over a goal guarded by opposing team. Since this was a competitive ball game played by men, it will only be explained to the children.
- I. Guessing games. Were played by youth and women in the woodland. Objects were hidden in moccasins and they had to guess which moccasin held the object.

Religion

Religion

Activities

1. Discuss reasons for their various dances
2. Learn some steps to their dances
3. Make some instruments
4. Learn of their ceremonies and how dance and music were a vital part of their ceremonies
5. Listen to music and dances
6. Sing Indian songs
7. Change words in some songs to fit their need, or write your own poem (creative song writing)
8. Create your own dance using Indian steps

Indian Dance

The Indians of the plains and woodlands liked to dance. They danced for pleasure as well as for religious purposes. They danced to their gods, believing this would please them and they would then get what they wanted.

They also danced before they went to war, and they danced after they won a battle. They danced when they wanted rain.

Most Indians liked to dance animal dances. The Plains Indians danced a buffalo dance before going to the hunt; if they brought home many buffalo they danced again. In the buffalo dance, the dancers wore buffalo heads. They ran and stamped like the great buffaloes.

The woodland Indians had dances to the turkey, deer, and other animals found in the forest. In the deer dance they wore antlers of the deer.

The dances of today are very much like the dances these Indians danced many years ago.

Ceremonies of the Indians

The Chippewa Indians of Minnesota have a well-organized Grand Medicine Society known as the Midi-wiwin. Many members associated with it go through at least four initiations to reach high office. The emblem of the Society is a small cowrielike shell known as migis. This shell has great medicinal use and has magical significance. The Mide, or Grand Medicine, is the native religion of the Chippewa. It teaches that goodness makes for a long life and that evil eventually destroys the offender. The medicine men play a great part in ensuring health and long life, which is the purpose of the Society. There are many songs used in the Mide-wiwin ceremonies that fulfill this purpose. The ritual contains sacred formulæ being handed down; its origin is in dream revelation.

Many of the songs of the Mide-wiwin refer in part to the sacred symbols, especially the shell, or perhaps animal spirits involved with the rituals.

My life, my single tree - we dance around you.
All around the circle of the sky I hear
the Spirit's voice.
I walk upon half of the sky.
I am the crow, his skin is in my body.*

Indian doctors - medicine men - held a high position in their tribes and were sometimes considered more important than the chief or warriors. Many of them not only could cure diseases, but they seemed to have supernatural power to predict the future. They could tell the best time for hunting or for war.

*Hofmann, Charles. American Indians Sing. New York: The John Day Co., 1967, pp. 43-49.

Many of the doctors gained knowledge from visions and dreams. Songs and the use of drugs completed his personal or public rite.

The Sioux Indians of the Plains had a ceremony dealing with The Sacred Pipe, or peace pipe as we refer to it.

They believed a White Buffalo Maiden appeared and brought the Sacred Pipe and the knowledge of it. This mysterious visitor, this wakan woman, appeared at their camp and spoke to the Sioux people, telling them - "Because you have been reverent and faithful, because you have preserved good against evil and harmony against discord, you have been chosen to receive the pipe which I now hold, on behalf of all mankind. This pipe is a symbol of peace and should be used as such between man and nations. Smoking the pipe is a bond of good faith and some of you can be in communion with the Wakan Tanka, the Great Mystery."

The White Buffalo Maiden explained to the people how to care for the pipe, how to use it, how to offer sacrifices and prayers to the Wakan Tanka for the blessings of life. She revealed to them the seven sacred rituals, ceremonies they were to practice:

- Purification (the sweat lodge)
- Seeking the vision (dream power)
- The Sun Dance (renewal of strength)
- The Rite of Relationship (with men and Wakan Tanka)
- Preparing a Girl for Womanhood
- Ball Throwing (sacred game)
- Soul Keeping (purifying the souls of the dead)

After she had spoken to the people, she smoked the Sacred Pipe and then left, transforming herself into a white buffalo calf.

The Sacred Pipe is continually used in ceremonies by the Sioux

and other plains Indians. The purifying, life-giving power of such things as smoke, fire, ashes, is sacred. Rising smoke may carry messages to the Creator. This smoke represents the breath of life. Thus, the Sacred Pipe is the symbol of the tribe and keeps it united through its songs and ceremonies.

Indian Music

The early Indians had two kinds of music, just as we have - music that was sung and music that was played. To the American Indian, singing was a serious matter. It was a part of his whole being, from birth until the last moments of his life.

Mothers made up lullabies to sing the babies to sleep. Indians sang songs as they worked. Sometimes the men beat their drums while the women sang and ground corn to make the work go faster and seem easier.

Ceremonial songs were also of great importance. In the Sun Dance of the Sioux more than forty songs were sung. Hunting songs were common among the Sioux as well as the Chippewa. Both also had war songs. Each warrior society had its own songs, used only by its members. Certain of these songs, which the Indians believed had magical powers, had to be sung correctly or the powers would be lost.

Indians had special songs for their different religious ceremonies. They sang when they thought death was near. They sang a song to bring them good luck when they set their hunting traps. They sang songs for every important thing they did in life, and they sang songs to their many gods to help them in whatever they wished to do or be.

Indians sang most of their songs very loudly. The songs would have sounded very much alike to us. But the Indian could usually tell by the rhythm of the music if it were a song of death, of war, of work, of religion, or of any other kind. There were victory songs, too, as well as planting songs and harvest songs (among the Chippewa), canoe songs (Chippewa), love songs, and songs for giving and accepting gifts.

Most Indian music was played with rattles, drums, and tom-toms. The one melody instrument was the flute, which was played by a young man when he was courting a maiden. (Listen to "Love Song", Music of the Sioux and Navajo, Folkways Records and Service Corp.)

Rattles were made many different ways. The Indians used the materials at hand to make them. Sioux Indians used buffalo horns. The Indians cut a section of horn to the desired size and scraped away its inside until only a thin shell remained. Then they fitted a thick piece of rawhide into the open top and bottom, holding it in place with glue made from horn scrapings. They made holes and dropped pebbles in. A wooden handle was added and they had a rattle.

A rattle of similar design was made by the Chippewa Indians. Instead of using a buffalo horn, they cut a strip of birch bark, soaked it, and shaped it into a cylinder, added a handle, and added pebbles.

The drum was very important in all Indian music and dances. Woodland tribes sometimes used hollowed-out logs as a drum frame. Skins were stretched over the open ends. Later, when white men came with wash tubs, the Chippewa Indians used these as frames for their large drums.

A water drum was also made by the Chippewa tribes. A hollowed out log was filled with water and a piece of skin stretched over the top, usually deer hide. This was used in their Grand Medicine Ceremony and was decorated with a blue band at the base and four figures which represented four spirits. This was called a Mide drum.

The Plains Indians had smaller drums, three to four inch deep frames, which were fourteen to sixteen inches in diameter. They were

probably smaller for transportation reasons since the Sioux moved with the buffalo herds.

Tom-toms were used by both the Chippewa and Sioux Indians. They have only one head, a drum has two heads. They used ash, hickory, or cedar as a frame. The wood was cut, soaked, and bent into a hoop. The head was made of buffalo or deer hide depending on what they hunted.

Many Indian tribes made flutes from hollow reeds, cottonwood, or other soft wood. These flutes usually had three to six holes for the fingers. The sound made was a clear whistle. It was used to play a love song, or to give warning of an enemy approaching.

Songs Available at Third Grade Level on the American Indian

Exploring Music, Holt, Rinehart, and Winston, 1966

- *Canoe Song - American Indian Song (p. 33)
- *Land of the Silver Birch - Canadian Folk Song (p. 35)
- Navajo Happy Song (p. 34)

Making Music Your Own, Silver Burdett, 1968

- Breezes Are Blowing - Luiseno Indian Rain Chant (p. 105)
- H'Atira - Pawnee Corn Song (p. 50)

Music for Young Americans, American Book Company, 1963

- Corn Grinding Song - Navajo Song (p. 35)
- *Lullaby - Sioux Song (p. 37)
- *Prayer for Rain - based on an Indian chant (p. 36)
- Song to the Sun - Zuni Song (p. 33)
- *Work Song - Dakota Indian song (p. 34)

Music Now and Long Ago, Silver Burdett, 1962

- Breezes are Blowing - Luiseno Indian Rain Chant (p. 89)
- *Hear Mosquito Buzzing - Ojibway (p. 90)
- *Lullaby - Ojibway (p. 90)
- My Corn is Now Stretching Out Its Hands - Papago (p. 88)
- *The Peace Pipe - Chippewa (p. 87)

Land of the Silver Birch

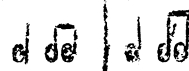
Canadian Folksong

Hand-drawn musical notation for the song "Land of the Silver Birch". The notation is written on five staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a 2/4 time signature. The melody is simple, using a five-tone scale. The lyrics are written below the notes. The second staff continues the melody. The third staff continues the melody. The fourth staff continues the melody. The fifth staff continues the melody. The lyrics are: "Land of the silver birch, home of the beaver, Where still the mighty moose wanders at will, Blue lake and rock-y shore I will re - turn once more. Boom de de boom boom, Boom de de Boom boom, Boom de de boom boom, Boom boom boom boom."

Land of the silver birch, home of the beaver,
Where still the mighty moose wanders at will,
Blue lake and rock-y shore I will re - turn once more.
Boom de de boom boom, Boom de de Boom boom,
Boom de de boom boom, Boom boom boom boom.

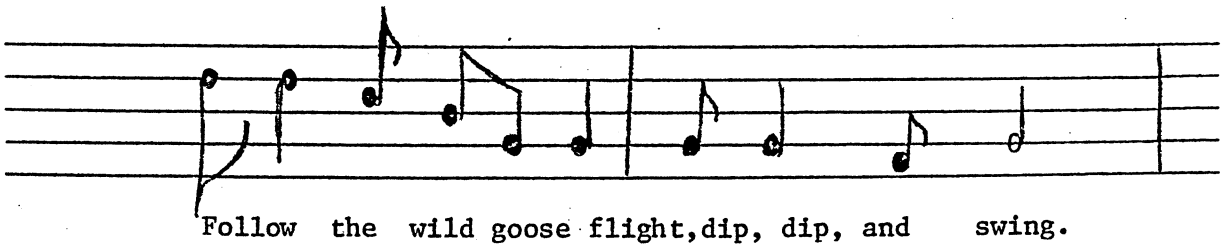
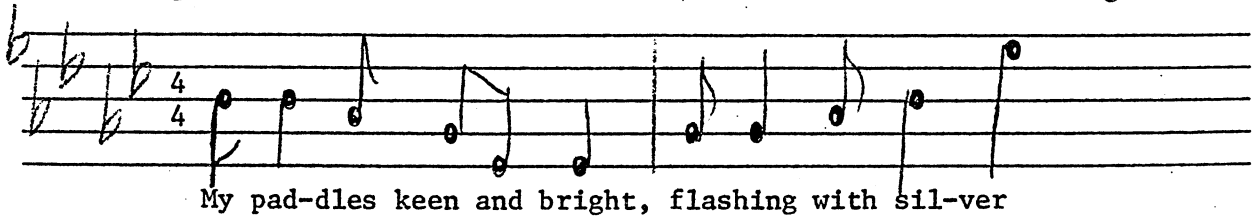
This song from Canada reveals characteristics typical of Indian music: simple melodies based on a five-tone scale, a descending melodic line, and repetitive rhythm patterns.

Use the drum with this song.



Canoe Song

American Indian Song

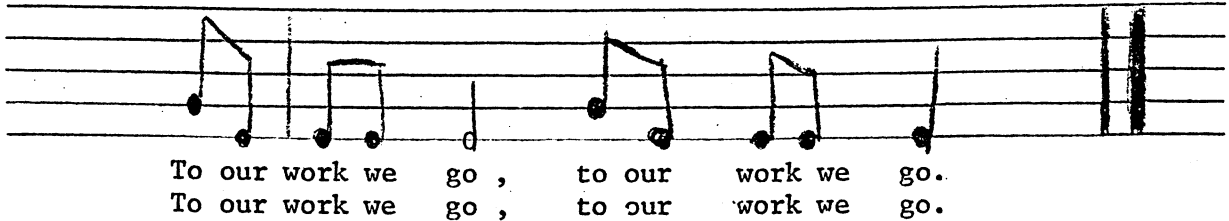
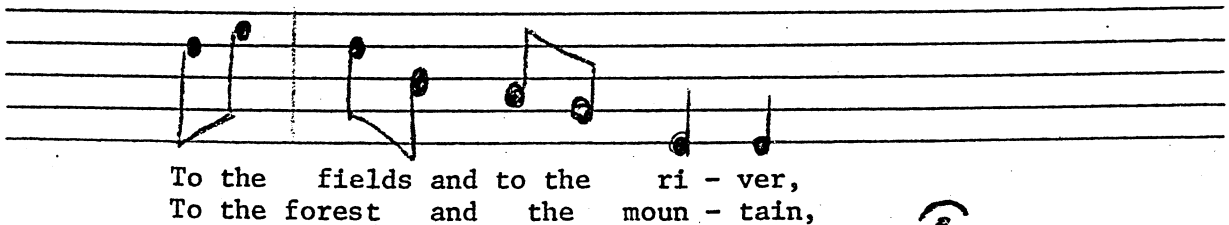
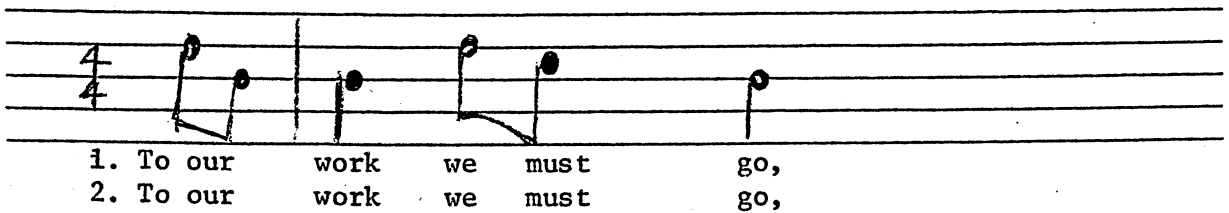


Sing this song as a round after the children have learned it well.

Indians used music in many ways. They sing to their children, they sing, dance, and play instruments for recreation and worship ceremonies also. Here we have work songs of the Chippewa, showing how they made work enjoyable and pleasant.

Work Song

Dakota Song



Lullaby

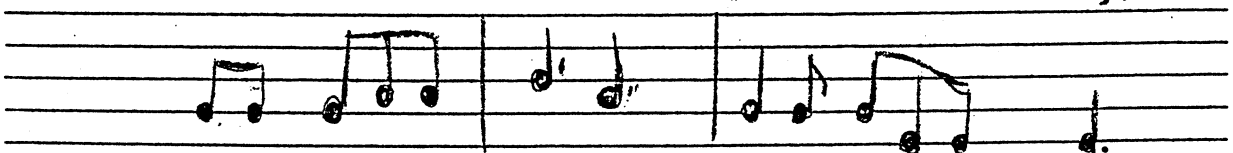
Ojibway Song



Hush, lit-tle babe, go to sleep lit-tle one,



Hush-a-by babe don't cry---I pray,



Or the great Naked Bear will come and take you away.

These two lullabies can be used to compare the melody and rhythm of the two tribes. They point out the fact that songs were sung to the children.

To the Indians, the Naked Bear was the mythical giant or "boogey man" who came and took babies away when they did not go to sleep as they should. The mother sang a soft plea to her papoose to go to sleep before the Naked Bear comes. The Ojibway legends and beliefs are the foundation for Longfellow's poem "Hiawatha." In that poem, Nokomis croons to the baby Hiawatha.

Lullaby

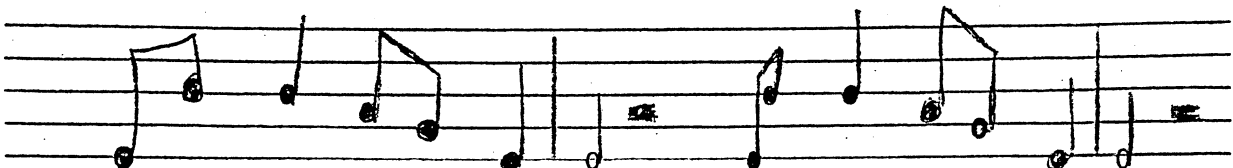
Sioux Song



Lull- a - by lit-tle papoose Lull-a-by, lit-tle pa-poose;



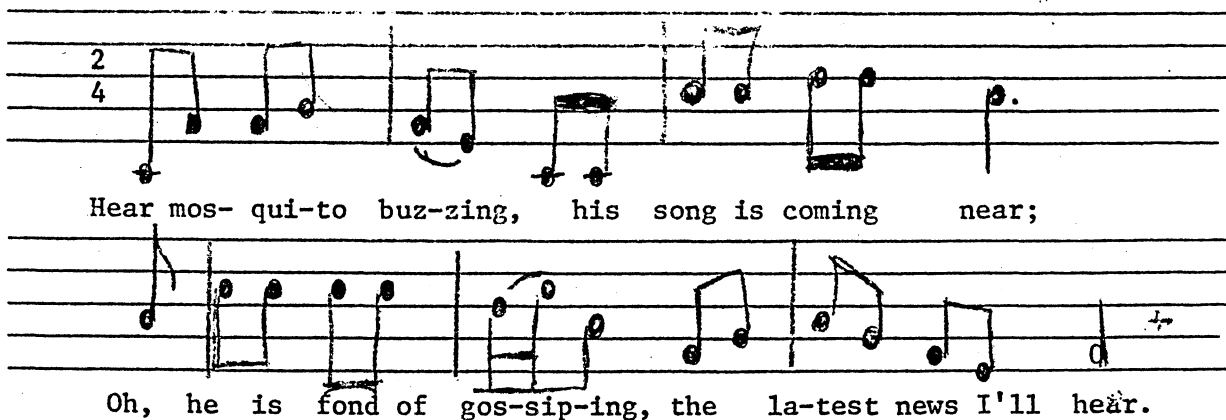
Mother is near you, No-thing can harm you,



Lull- a - by lit-tle pa-poose Lull- a-by lit-tle pa-poose.


Hear Mosquito Buzzing

Ojibway Song



Hear mos- qui-to buz-zing, his song is coming near;
Oh, he is fond of gos-sip-ing, the la-test news I'll hear.

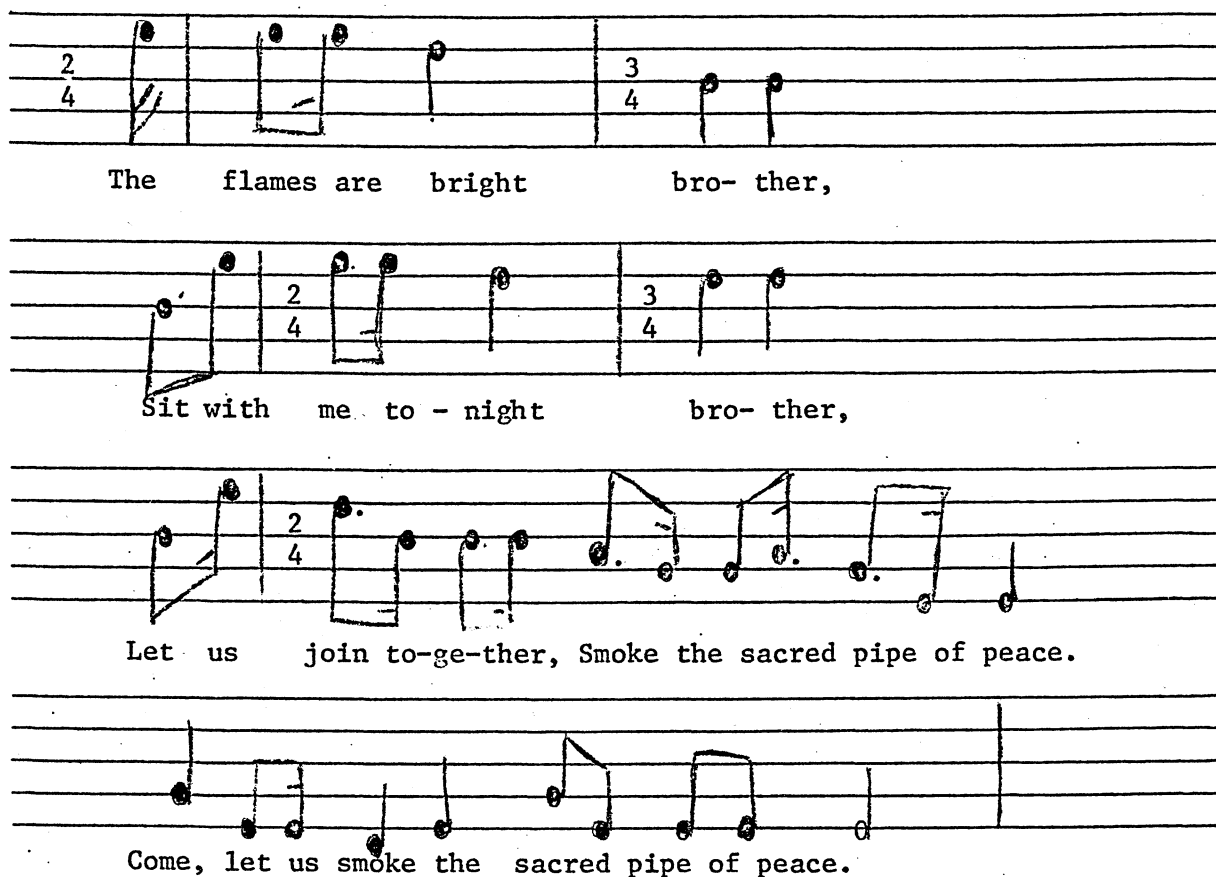
This is a song made up of swarming sounds. The older men in the Ojibway tribe sang the song as written here. The younger men sang an E natural against an E flat at the end. It sounded like mosquitos swarming.

Tom-toms: 

Notched sticks: 

Peace Pipe

Chippewa Song



The flames are bright bro- ther,
Sit with me to - night bro- ther,
Let us join to-ge-ther, Smoke the sacred pipe of peace.
Come, let us smoke the sacred pipe of peace.

When enemy Indian tribes made peace, or reached an agreement over a war, they sealed the pact by smoking the peace pipe. Of all Indian ceremonies, this was perhaps the most famous and most solemn. Use tom-toms: steady beat 1-2 or 1-2-3, accent on the 1.

Prayer for Rain

Based on an Indian chant

The musical score is written on six staves. The first staff has a '2/4' time signature. The notes are simple, with stems and dots, and are connected by horizontal lines. The lyrics are written below the staves, aligned with the notes. The lyrics are: 'The Great Sun Fa-ther sends the rain,' 'The great Sun Fa-ther sends the snow,' 'Send us rain! Send us rain!' 'Send us rain u- pon the plain' 'and make the storm winds blow!' 'Send us rain! Send us rain!'

2
4

The Great Sun Fa-ther sends the rain,

The great Sun Fa-ther sends the snow,

Send us rain! Send us rain!

Send us rain u- pon the plain

and make the storm winds blow!

Send us rain! Send us rain!

This song could be used to point out how much the Indians depended on nature to provide for them. Thus, they thought of things in nature as spirits and prayed to them for things needed like rain for crops to grow. This would be considered a religious song.

Music Appreciation of the American Indian

American Indian Dances. compiled by Ronnie and Stu Lipner, Folkways
Records and Service Corp., New York, 1959.

Rabbit Dance - Sioux
Sun Dance - Sioux
Omaha Dance
Plains Indians War Dance
Pow-wow Dance - Canadian Plains
Dog Dance - Plains

Healing Songs of the American Indians. by Dr. Francis Densmore, Folkways
Records and Service Corp., Washington, D.C., 1914.

Chippewa - The approach of the thunderbirds
Going around the world
Sitting with the turtle

Sioux - A buffalo said to me
Song of the bear
Beyond the dawn

Music of the Sioux and Navajo. by Willard Rhodes, Folkways Records
and Service Corp., New York, 1949.

Sioux - Rabbit Dance
Sun Dance
Omaha Dance
Flute Solo

Songs and Dances of the Great Lakes Indians. by Gertrude E. Kurath,
Folkways Records and Service Corp., New York, 1956.

Ojibwa - Fish Dance
Pipe of Peace Dance
Powwow Dance
Deer Song
Bear Dance
Eagle Dance
Maple Sugar Song
Rabbit Song
Canoe Song

Creativity

Activities

1. Listen to tales and legends
2. Make up your own tale (creative writing)
3. Read poetry aloud
4. Read as a group choral reading
5. Discuss and draw Indian beadwork on squared paper
6. Make up own animal skin story (how the bear lost his tail, etc.)
7. Make a map of the United States showing all states with Indian names.

American Indian Literature

American Indian Legends: Coronet films, Chicago, Illinois, 1967.

How Summer Came to the Northland (NE Coastal Indians)

This is a sound filmstrip that tells the legend.

American Indian Tales for Children: told by Anne Pellowski, CMS Records,
New York, vol. 1 & 2.

Dakota Tale - Sioux

Snow Man - Menominee (woodland)

This is a Menominee version of a story found frequently in many folklores; how man gets the better of nature, forcing winter to go, and spring to come. Schoolcraft includes it as an Ojibway tale and so it is included here.

A good legend to include in this unit is the legend of the ladyslipper. The story goes that an Indian mother couldn't find her daughter, so she went to look for her. All she found were her slippers growing and she knew that this was where her daughter was buried. The ladyslipper is now our state flower.

Literature: Poetry Appreciation

Brother, Lift Your Flag With Mine

Brother, sing your country's anthem,
Shout your land's undying fame;
Light the wondrous tale of nations
With your people's golden name.
Tell your father's noble story,
Raise on high your country's sign,
Join then, in the final glory -
Brother, lift your flag with mine!

Hail the sun of peace new rising,
Hold the war clouds closer furled.
Blend our banners, O my brother,
In the rainbow of the world!
Red as blood, and blue as heaven,
Wise as age and proud as youth,
Melt out colors, wonder-woven,
In the great white light of truth!

Build the road of peace before us,
Build it wide and deep and long:
Speed the slow and check the eager,
Help the weak and curb the strong.
None shall push aside another,
None shall let another fall:
March beside me, O my brother,
All for one and one for all!

-Josephine Daskam Bacon

Indian Children

Where we walk to school each day
Indian children used to play -
All about our native land.
Where the shops and houses stand.

And the trees were very tall,
And there were no trees at all,
Not a church and not a steeple -
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowling round -
What a different place today
Where we live and work and play!

-Annette Wynne

Song: Poetry in Indian Music

Chippewa Women's Song for a War Party

Fare thee well. The Time has come
For our sad de-parting,
We who take the road to war
Travel on a long journey.

Fare thee well. The Warrior's eyes
Must not look beside him;
In departing he must see
Only the campfires of the enemy.

Fare thee well. We go to fight
For the tribe's protection,
Yet we know the road to war
Ever is a long journey.

Chippewa Hunting Song

Like a star I shine.
The animal, gazing, is fascinated by my light.
My war club resounds through the sky
To summon the animals to my call.

Sioux Warrior's Song to His Horse

My horse be swift in flight
Even like a bird;
My horse be swift in flight.
Bear me now safely
Far from the enemy's arrows,
And you shall be rewarded
With streamers and ribbons red.

Dream Song of a Sioux

When I was but a child
I dreamed a wondrous dream.
I went upon a mountain;
There I fell asleep.
I heard a voice say,
"Now I will appear to you."
A buffalo said this to me, dreaming.
When I was but a child
I dreamed this wondrous dream.

There is a strong link between music and poetry in the life of the Indian. They have shown great imagination in the creation of poetry which is found in the words of their songs. These words are usually based on experiences they feel and know.

*Hofmann, Charles. American Indians Sing. New York: The John Day Co., 1967, pp. 32-35.

Hiawatha's Childhood (choral reading)
Henry Wadsworth Longfellow

All: By the shores of Gitchee Gumee,
By the shining Big Sea Water,
Stood the wigwam of Nokomis.

Low: Dark behind it rose the forest
Rose the firs with cones upon them;

High: Bright before it beat the water
Beat the clear and shiny water,
Beat the shining Big Sea Water.

All: At the door on summer evenings,
Sat the little Hiawatha,

High: Heard the whisperings of the pine-trees,

Low: Heard the lapping of the water,

All: Sounds of music, sounds of wonder:

Solo I: Minnie-wawa,

All: Said the pine-trees,

Solo II: Mudway aushka

All: Said the water;

High: Saw the firefly, Wah-wah-taysee,
Flitting through the dusk of evening,
With the twinkle of its candle
Lighting up the brakes and bushes;

All: And he sang the song of children,
Sang the song Nokomis taught him:

Solo I: Wah-wah-taysee, little firefly,
Little flitting white fire insect,
Little dancing white fire creature,
Light me with your little candle,
Ere upon my bed I lay me,
Ere in sleep I close my eyelids!

Low: Saw the moon rise from the water
Rippling, rounding from the water
Saw the flecks and shadows upon it,
Whispered,

Solo I: What is that, Nokomis?

All: And the good Nokomis answered:

Solo II: Once a warrior, very angry,
Seized his grandmother, and threw her
Up into the sky at midnight;
Right up against the moon he threw her;
'Tis her body that you see there.

High: Saw the rainbow in the heaven,
In the eastern sky, the rainbow,
Whispered,

Solo I: What is that, Nokomis?

All: And the Good Nokomis answered:

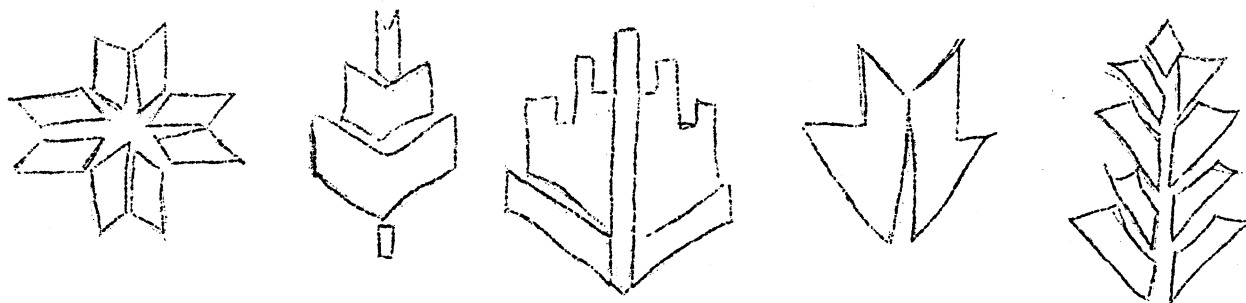
Solo II: 'Tis the heaven of flowers you see there:
All the wild flowers of the forest,
All the lilies of the prairie,
When on earth they fade and perish,
Blossom in that heaven above us.

Low When he heard the owls at midnight,
 Hooting, laughing in the forest.
Solo I: What is that?
All: He cried in terror:
Solo I: What is that?
All: And the good Nokomis answered:
Solo II: That is but the owl and owlet
 Talking in their native language,
 Talking, scolding at each other.
All: Then the little Hiawatha
 Learned of every bird its language,
 Learned their names and all their secrets.
High: How they build their nests in summer,
Low: Where they hide themselves in winter,
High: Called them Hiawatha's Chickens.
All: Of all the beasts he learned the language,
 Learned their names and all their secrets,
Low: How the beavers built their lodges,
High: When the squirrels hid their acorns,
Low: How the reindeer ran so swiftly,
High: Why the rabbit was so timid,
All: Talked with them when he met them,
 Called them Hiawatha's Brothers.

Indian Crafts

All of the things mentioned thus far are considered part of the crafts of the Sioux and Chippewa Indians, since they made their food, clothing, homes, ways of traveling, games, ceremonial articles and music. Other things not mentioned thus far were their war bonnets and headdresses, war shirts, beadwork used on clothing, breastplates, necklaces, bows and arrows, pipes, fires for cooking, dances, bags and pouches. Only a few of these articles can be studied because time does not allow for learning how every article was made. Since I feel I have covered what the third grader should know about the Sioux and Chippewa Indians, the only project left will be to summarize the unit in the classroom through an Indian pageantry where the children can make their own Indian costumes, do some of the dances learned, sing their favorite Indian songs and show their parents and other classes what they have learned and made during the unit. Since I don't feel this should be teacher planned, but pupil-planned, I am leaving it to them.

Indian Beadwork

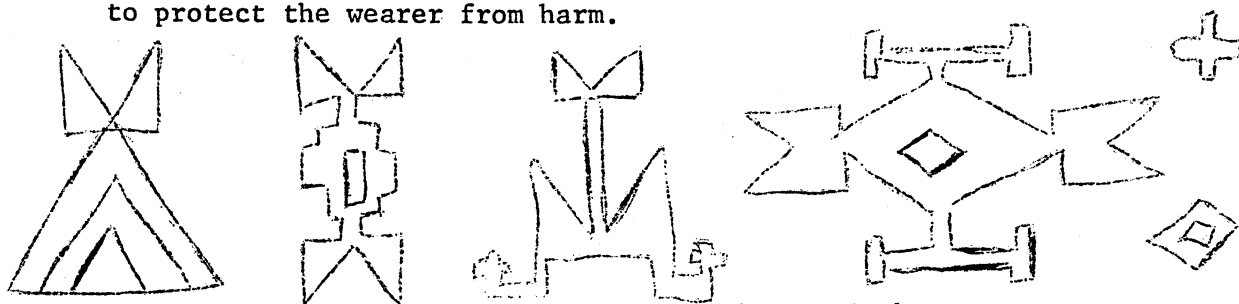


Woodland: geometric design used in loom beading (Chippewa)



Woodland: floral designs used in applique beading (Chippewa)

Indian patterns were made up of symbols combined in various ways. The meaning of these designs was not fixed, so the same symbol would often have different meanings to people within the same tribe and among different tribes which might use it. The Indian artists pictured in their work the objects of everyday life, the great powers of nature, the sun and planets, trees, animals, or whatever might suit their fancy. On clothing, designs were sometimes used that were supposed to have power to protect the wearer from harm.



Sioux: geometric beading, usually done in lazy stitch

The designs used by the plains tribes were geometric; that is, they were made up of squares, triangles, and other straight-sided figures.

*Salomon, Julian H. The Book of Indian Crafts and Indian Lore. New York: Harper and Row, 1928, pp. 112-114.

Bibliography

Field Trip on the Sioux and Chippewa Indians
of Minnesota: Minnesota Historical Society, St. Paul

Museum Lesson Programs

Lesson programs have replaced the guided tours for school classes in the Historical Society museum. In these programs, students will participate in activities as part of their learning. They will handle historical objects and view demonstrations of various implements. The Educational Services staff is prepared to relate lessons to Minnesota history, North American history, or United States history. The subject matter for each lesson is limited to a specific topic to permit maximum depth of treatment and the use of related objects and artifacts.

Lesson Topics (45 minutes)

Early Indian Cultures. This is a survey including Paleo-Indians, Eastern Archaic, Woodland, Hopewellian, and Mississippian cultures in the Minnesota country. Emphasis is placed on the efficient use of natural resources to sustain life. The tools, pottery, and weapons of these cultures are utilized in the presentation.

*The Sioux and Chippewa Indians. The picture of the life styles of the Sioux and the Chippewa is presented through the objects that were used in daily living. The lesson includes giving the students an awareness of Indian contributions to present-day society.

Settlement In Minnesota. Where did the immigrants to Minnesota come from? Why did they come? What did they do when they got here? How did they live? These are some of the questions discussed in this program. The lesson underlines the part played by natural resources in the development of pioneer society. Related objects and materials are used.

The Fur Trade and Exploration. The romance and excitement of this colorful period is presented through the life of the voyageur. The importance of the fur trade and the opening of the Great Lakes area to Europe and to the United States is also discussed. Objects used in the fur trade will be shown and demonstrated.

General Museum Orientation (15 minutes)

This is a brief slide program which describes the workings of the Historical Society and includes slides of the museum galleries. This orientation may be selected in place of the more "in depth" lesson programs described above. Following the presentation, groups may visit the exhibits at their leisure.

Informative Books on Indians

- Baity, Elizabeth C. Americans Before Columbus
- Baldwin, Gordon C. How Indians Really Lived
- Brewster, Benjamin. First Book of Indians
- Deming, Therese O. Indians in Winter Camp
- Farquhar, Margaret C. Indian Children of America
- Fletcher, Sydney E. American Indian
- Glubok, Shirley. The Art of the North American Indian
- Hofmann, Charles. American Indians Sing
- Hofsinde, Robert. Indian Beadwork
Indian Costumes
Indian Fishing and Camping
Indian Games and Crafts
Indian Hunting
Indian Music Makers
Indian Picture Writing
Indian Sign Language
Indian Warriors and their Weapons
Indians at Home
Indians Secret World
The Indian and His Horse
The Indian Medicine Man
- Hunt, W. Ben. Complete Book of Indian Crafts and Lore
- Israel, Marion. Ojibway
- McNeer, May. The American Indian Story.
- Macfarlan, Allen. Book of American Indian Games
- Martini, Teri. True Book of Indians
- Parish, Peggy. Let's Be Indians
- Salomon, Julian Harris. Book of Indian Crafts and Indian Lore
- Sutton, Felix. How and Why Wonder Book of North American Indians
- Thompson, Hildegard. Getting to Know American Indians Today
- Tunis, Edwin. Indians

Library Books at North Park School on Indians (fiction)

- Beatty, Hetty Burlingame. Little Owl Indian
- Behn, Harry. Painted Cave
- Benchley, Nathaniel. Red Fox and His Canoe
- Bronson, Wilfrid S. Pinto's Journey
- Brock, Emma. One Little Indian Boy
- Bulla, Clyde Robert. Indian Hill
- Dalgliesh, Alice. Courage of Sarah Noble
- Deming, Therese O. Little Eagle
- Friskey, Margaret. Indian Two Feet and His Horse
- Gibson, Fred. Savage Sam
- Hader, Berta. Little Appaloosa, Mighty Hunter
- Haig, Brown Roderick. The Whale People
- Harris, Christie. Once Upon a Totem (legends)
- Hays, Wilma O. Easter Fires
- Hoff, Syd. Little Chief
- Hooker, Forestine C. Star, the Story of an Indian Pony
- Houston, James. Eagle Mask (a west coast Indian tale)
- Lenski, Lois. Little Sioux Girl
- Moon, Grace. One Little Indian
- Parish, Peggy. Good Hunting, Little Indian
- Randall, Janet. Topi Forever
- Rounds, Glen. Buffalo Harvest
- Stevenson, Augusta. Sitting Bull, Dakota Boy
- Thorson, Charles. Keeko
- Worthylake, Mary M. Moolack, Young Salmon Fisherman
Nika illahee

Indian Biographies

Aulaire, Ingrid. Pocahantas

Bulla, Clyde Robert. Squanto, Friend of the White Man

Mayer, William. Pocahantas

Marriott, Alice. Sequoyah

McNeer, Mary Y. War Chief of the Seminoles (Osceola)

Seymour, Flora Warren. Pocahantas, Brave Girl

Stevenson, Augusta. Sitting Bull, Dakota Boy
Squanto, Young Indian Hunter

Wyatt, Edgar. Cochise, Apache Warrior and Statesman

Audio-Visual Aids for the Northeast Woodland and Plains Indians

Eastern Woodland Indians

Films:

W-14

Woodland Indians of Early America

Filmstrips:

SVE A233-3

E8663

E8664

MC 68

D 9

E 10634

Indians of the Northeast Woodlands

The young manhood of Quick Otter

The travels of Quick Otter

Eastern Forest Indians

Eastern Forest Indians

Indians of the North East

Indians of the Plains

Films:

M-2

I-7

Meet the Sioux

Indian Family of Long Ago

Filmstrips:

SVE A233-2

E 8661

E 8662

MC 69

D 10

E 10635

Indians of the Plains--Buffalo
Hunters

The Boyhood of Lone Raven

Manhood of Little Coyote

Indians of the Western Plains

Indians of the Western Plains

Indians of the Plains

Miscellaneous

Films:

A-9

I-3

Y-41

American Indian before European
Settlement

Indians of Early America

The Story of the American Indian

Filmstrips:

MC 67

MC 71

D 13

D 8

T 220-4

Where did the Indians live?

Our Indian Neighbors today

Our Indian Neighbors Today

Where did the Indian live?

Indians

American Indian Life Series
Food

Clothing

Crafts

Decorations

Ceremonies

Games

Transportation

Communication

C 156

C 157

C 158

C 159

C 160

C 161

C 162

C 163

Culminating the Indian Unit With Other Subjects Taught

Spelling

1. Learn to spell Indian words - travois
moccasin
Minnesota
pemmican
Chippewa
Sioux
2. Learn to spell things Indians used: snowshoe, drum,
canoe, tepee, buffalo, squash
- e. Learn to spell the gifts from the Indian: corn, peanut,
potato, tomato, squash, lima beans, pineapple,
maple sugar, turkey, pumpkin, chocolate, canoe,
snowshoes, wild rice.

Science

Stress in conservation and pollution units how the Indian did not waste natural resources, but preserved them because nature was where he obtained his living and it was sacred to him.

Arithmetic

Discuss their money system - using shells, rocks, and later material goods for exchange.

Language

Discuss the fact that there were many languages in America because each tribe had its own language and so they communicated by sign language.

Physical Education

Learn games and dances.

Music

Learn songs and instruments used.

Reading

Find in reading texts stories about Indians and discuss if they are fact or fiction.

Handwriting

Use pages from handwriting book that pertain to Indians.

Literature

Read Indian stories to the class.

Culminating Activities

1. A display of all the things collected during the study of Minnesota Indians.
2. Invite other classes to see the different activities and projects done.
3. Oral reports on different phases of Indian life.
4. Make a booklet on art and reports done during the unit.
5. Invite parents to come to the Indian Pageant.
6. Pupil-teacher evaluation through class discussion, and a test suitable for the unit and grade level.

Evaluation

1. Have their feelings toward the Indian changed in any way?
2. What do we owe these people?
3. Are the children becoming interested in finding out more information about the Indian culture?
4. Are they willing to change an opinion about Indians in the light of given facts and information?
5. Do they better appreciate the worth of Indian culture through knowing more about it?
6. Have they grown in their concept of the great differences in the life and cultures of different Indian tribes?

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INDIAN AMERICANS

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